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IMPENDING REVOLUTIONS

By

ALEXANDER WOLCOTT



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# IMPENDING REVOLUTIONS,

AS INTRODUCTORY TO THE APPROACHING

## MILLENNIAL JUBILEE.

LATEST EDITION.

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BY ALEXANDER WOLCOTT.

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NEW HAVEN:

1835.



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## INTRODUCTION.

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EVERY government in the civilized world is tottering, and society, like a ship in a dark tempest, is tossed and torn by contending elements; the power of men at the helm sinks into the weakness of babes;—our shattered bark is no longer manageable, and we are evidently drifting towards some unknown destination.

From one end of society to the other, we hear the clash of revolution, and the watchword is *Liberty, Liberty, Liberty*. There is a chord in every string that vibrates with the sound, but alas! only with the sound!!

Where is liberty understood? where is it enjoyed? Revolution has succeeded revolution, change succeeded change, age succeeded age in struggles for liberty. Liberty hung upon the dying martyr's lips; yet liberty still is but a sound. Like sweet music in the dead of night, it bursts upon the ear, and enchants the soul only to die away, leaving us nothing but the memory of a departed sound.

But liberty is the vital principle of human happiness, and human nature seeks its level, and society can never know peace, until its members know liberty.—*Millennial Harbinger*.

Remarks in answer to the foregoing, by the editor of the Reformer and Christian.

The only government that can establish liberty on a true basis, and render mankind happy, is that of the *stone*, mentioned in Daniel, *cut out without hands*, which will break in pieces and consume all other kingdoms and governments, become a great mountain for strength and stability, and fill the whole earth.

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## EPISTLE TO THE READER.

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I write not these things for the sake of pleasing myself, or any human being, but from a sense of duty which I owe to God and man.

ALEXANDER WOLCOTT.

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*I will overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him. Ezek. xxi. 27.*

# READER:

THE glorious Millennial Jubilee is near at hand. The parchments, the leagues and the covenants, that bind the nations in their social and unsocial compacts, are moth-eaten. The foundations of the political mountains and hills are crumbling down to dust, and the imbecility of all human policies to give to man the knowledge of his rights and the enjoyment of them, are becoming manifest to all. Our business is to rouse to investigation,—to sound the alarm. A most eventful day is approaching;—a mighty system of revolutions is impending—the world mostly asleep, priest and people, having departed from that ancient faith which was once delivered unto the saints, who, in our blessed Savior's time, were commanded to go forth and preach, *taking nothing for their journey, no purse, no scrip, no bread, neither two coats apiece, but to heal the sick, cast out devils, and shake off the dust of their feet against such as would not receive them.* So long as the sword is made the arbiter of righteousness, and the ultimate appeal in national controversies, it is a clear proof that the *nations are not rebuked*; that they have not learned those principles of government, which heaven will patronize, for when the Lord shall have rebuked the nations, they will beat their swords into ploughshares, and their spears into pruning-hooks, and learn war no more.

There are two events spoken of in the New Testament as Christ's coming or dispensation. The first was his coming to be crucified, and to prophesy the destruction of the ancient city of Jerusalem, which was accomplished by Titus seventy years after Christ; and the second is his coming to try, judge, acquit or condemn both the quick and the dead. Christ will scourge the buyers and sellers out of the spiritual temple, as he did when he overthrew the tables of the money changers, and the seats of them that sold doves, and will convince them that are not already convinced, that they that take the sword, shall *perish* with the sword; and he will teach the people *himself*, and he will begin his teaching by such judgments, as few, at present, however gloomy may be their forebodings, can adequately conceive.

It evidently appears to me that the world, instead of reforming, or becoming better, is absolutely growing worse. Corruption in church and state, [beast and false prophet,] pride, hypocrisy, bigotry, persecution and intolerance, is increasing with a high hand, while infidelity, licentiousness and extravagance, [Babylon,] are daily gaining ground, and marching with surprising rapidity, evidently showing the truth of the observation made by the apostle Peter, that there should come *scoffers* in the last days, and *evidencing* to us that *we are now living in those days*. Indeed we are given to understand in the Revelations,



that under the four last vials, men repented not of their wickedness, but became more and more corrupt and degenerate, until they were ripe for destruction. So will it be when the harvest is *fully ripe*. The sickle will be thrust in, and the vintage of the church reaped. The tares will be bound together in bundles to be burned, but the wheat will be gathered into [God's] barn. And my dear friends, the day of visitation is fast approaching;—this day of retribution must be near at hand, and as ye know not the day nor the hour, therefore *prepare to meet thy God, O ! Israel, for in such an hour as ye think not, the Son of Man cometh.*

The wicked of this day and generation, not choosing to suffer affliction with the people of God, (who are now undergoing great and peculiar trials and sufferings,)—the wicked, I say, are now enjoying, in a very high degree, the pleasures of sin for a moment; and as they probably never in their lives before, enjoyed such an exquisite sense of earthly, and sensual delights, so there is every reason to believe they will soon have occasion to say they never experienced such great misery and distress before—for heavy judgments have ever closely followed great iniquity, and sin is ever punished in proportion to its strength.

There never was a time, I suppose, when surfeiting, [gluttony, drunkenness,] and gambling, were carried on with more exquisite glee, while the men assemble themselves in troops in the houses of harlots, who nightly prowl the streets, or stand gazing upon the threshold of their apartments, with fascinating, serpent, lecherous eye, and syren song, to tempt and lure unwary pilgrims to their doom.\*

Selfishness, with firm clenched, sinewy hand, holds fast the rusty coin, and “against the houseless stranger shuts the door,” while cruelty with iron manacle and fetter binds the christian captive exile down, and turns the key of massy, ponderous prison door against him. It is only here and there, a Nathaniel, an Anna, a Simeon, and a Zacharias, that will shew any pity, or have any compassion upon the poor, weary, way-worn traveler. But God will soon arise in judgment and set the prisoner captive exile free.

Rejoice ye prisoners, do rejoice; hold forth your patience yet a little longer, for the day is not far distant when the clangour of chains will be no longer heard, but the massy ponderous doors of prison dungeon, dark and dismal, “grating on their dreadful sounding hinge harsh thunder,” “where chained felons sat,” will be thrown open, and let in the light of happy, joyful day.

Then, indeed, will the *cup of trembling* and affliction be taken away from you, and put into the hands of them that have afflicted you, which have said unto thy soul, “Bow down, that we may go over,” and thou

\* Some carry the mark of the beast in their foreheads, some in their hands.—Revelation. Some men's sins are more secret, others more open. Both are hateful and abominable in the sight of God, but a hypocritical professor and pretender to Christianity, is a detestation and abhorrence to his very soul. How many deeds of darkness are secretly committed under the mask of respectability and the cloak of falsehood, and yet pretension to religion.

hast laid thy body as the ground, and as the street to them that went over. See Isaiah, chap. li. from 17th verse to the end of the chapter.

What mean ye to oppress, and grind the face of the suffering poor, incite insurrections, and condemn the innocent without judge or jury? Why do your feet make haste to shed innocent blood? What right have you to hang, or put any one to death? Does not the New Testament expressly forbid this? Put up thy sword into thy sheath, for they that take the sword shall perish with the sword. Matt. xxvi. 52. Rev. xiii. 10. From whence come wars and fightings among you? James iv. 1.

But what mean ye to commit highway robbery, burglary, lying, cheating, knavery, and stealing? Will you ultimately gain any advantage from the commission of such crimes? Be ye sure if ye persist in them, they will soon find you out. Num. xxxii. 23. 'Tis true, ye Babylonian revelers, ye may laugh now and deride, but the time is soon coming when ye shall mourn and weep. Luke vi. 25. The world may think themselves rich and happy now; never more so, I think; they wax fat, they shine, they read novels, attend theatres night after night, ball rooms and taverns, drinking and carousing, swearing and cursing, and saying in effect, "eat, drink and be merry, for to-morrow we die." Luke xii. 19. They chant to the sound of the viol, but they are not grieved for the affliction of Joseph. Amos vi. 5, 6.

But wo unto you that are rich now, for ye have received your consolation, [applying to those who put their trust in wealth and aggrandizement, and are not rich towards God.] Read Luke xix. 18, 19, 20, 21. Matt. xix. 24. Turn then, and repent, before it be too late. The wicked associations of the day, as existing both in church and state, are soon to be broken up, and a new and better order of things founded and established on the ruins of the old. Associate now yourselves, O! ye people, and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; take counsel together, and it shall come to nought; speak the word, and it shall not stand.

Say ye not, A confederacy, to all whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread. And he shall be a sanctuary [to all those who put their trust in him.] Bind up the testimony, seal the law among my disciples. And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter, should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. Read viii. chap. of Isaiah. Here I think it proper to state it as my belief, (and I think it sufficiently evident and clear from scripture, (see Gal. v. 20. Rev. ix. 21. xxi. 8.) that in the last days, there will be (and I think there are *now*) a great many magicians, wizards, witches, sorcerers, conjurers, exorcists and jugglers. Therefore keep clear from them, and look to the *Lord alone* for dependence, counsel, direction and assistance, and be ye clean all ye that bear the vessels of the Lord. Isaiah lii. 11.

The people composing the different sects in Christendom, have, for the most part, become awfully corrupted, and God is about to come out of his place to punish them, and the inhabitants of the earth, because of their iniquity.

Begin at my sanctuary. Ezek. ix. 1—7. Says a Jewish writer, "God never punishes the world but because of the wicked, but he always begins with the righteous [better or more righteous part of the community] first," and if they repent and reform, relying *wholly* on the merits of the Savior for forgiveness, giving themselves up *entirely* unto God, and depending upon HIM and HIM ALONE for safety and protection, "man's extremity being God's opportunity," the Lord will then, and not till then, take the *cup of trembling* and affliction out of their hand, when they will be prepared to praise the Lord for their deliverance, and will call on others to do the same also. Isaiah li. 21, 22, 23. xxiv. 16. The more restive people are under these trials, *i. e.* the more they struggle like a wild bull in a net, to extricate themselves from their misery, trouble, confusion and embarrassment, they will only puzzle, confound, and perplex themselves *the more*, render their situation *more* perilous and distressing, till *all* help in themselves departs, *all human* help is given up, and they are brought to look for deliverance *only* unto God. In this their *extremity* of trouble, confusion, perplexity, and embarrassment, the Lord, we are given to understand by the prophet Isaiah, will take the *cup of trembling* and affliction out of their hands, when they will be prepared to praise the Lord for their deliverance, and will call on others to do the same also. They who depend *wholly* on the Lord, and do the best they can to take up their cross, and strive to be obedient to HIS will, have nothing to fear. I say, when in resignation to the will of God, we can say from our hearts, "Thy will [not ours] be done," we shall have nothing to fear. But by grace ye are saved, and that not of yourselves; it is the gift of God.

The time has come when judgment must begin at the house of God, "and if it first begin at us," saith the apostle Peter, "what shall the end be of them that obey not the gospel of God. And if the righteous *scarcely* be saved, where shall the ungodly and the sinner appear?" And "if these things be done in the green tree, what shall be done in the dry?"

The Lord is coming out, in great judgments, upon those who wrong and oppress the suffering poor, who shall not always be forgotten, and heavy judgments await the hypocritical professors of, and pretenders to Christianity, who go to meetings, to see, and be seen, in rich, and costly attire. Therefore I should advise myself and all others, to be clothed upon with humility, for God resisteth the proud, but giveth grace unto the humble. We are now living on enchanted ground, and it will be well my beloved brethren and sisters, if we can duly reflect and consider on these things. Let us not sail down Babylon's silvery stream, nor partake of the golden cup which she holds in her hand, with the thoughtless and giddy multitude who will soon be plunged off into remediless ruin, but let us pause, and for a few moments reflect on the awful consequences of such a procedure.



"But oh their end, their dreadful end,  
Thy sanctuary taught me so;  
On slippery rocks I see them stand,  
And fiery billows roll below."

O! do not your countenances gather paleness, and will you not shudder at the dreadful thought, and will you not turn immediately and escape as for your lives?—neither tarry nor stay in all the plain, lest thou be consumed. O! stay not till to-morrow's sun, lest the judgments of Babylon overtake you, and you be hurled off, as in a moment, into the fiery gulf. O! what have ye to do with Babylon? Come out of her, then, that ye be not partakers of her plagues. O! is there nothing for us to do? What says conscience to us? "Let go the besetting sin." You know what it is—Are you disobedient to parents, for instance? Then endeavor to become more obedient in future. Whatsoever thine hand findeth to do, do it with thy might; take up your cross, work out your own salvation with fear and trembling; press head way against the pressing current of your carnal and corrupt inclinations, relying on the merciful co-operation of God's spirit to aid and assist, and carry you safely through. Flee youthful lusts which war against the soul, and make no provision for the flesh to fulfil the lusts thereof. Pray often fervently to God, for Christ's sake, that he would grant you grace, and the influences of his holy spirit to amend your lives according to his holy word. No time is to be lost. Flee from transgression *now*, as for your lives, nor tarry nor stay in all the plain, lest thou be consumed. Gen. xix. 17. O! I am sure you will have no occasion to regret your having listened to the still small voice of reason, conscience and scripture. Satan, that ever vigilant and active adversary to your souls, is continually on the alert, laying all his snares, and setting all his traps to catch you. Babylon, at this time, is spreading her enticements for you, and will you be lured by her deceitful smile and fond caresses? Babylon is spreading all her wily nets for you—look out—offering\* you all the luxury which the world affords, take care:—riches and honors, wealth and fame; gold and silver, money in abundance. "Come in," she says, "and partake of my viands. Come in," she says, "and partake of my banquet. Do you want a wife or a husband," she says, "here they are."† Come

\* "Beware of covetousness, for a man's life consisteth not in the things which he possesseth," People seem now to be laying field to field; pulling down barns and building greater, but hear what God said to the rich man who put his confidence and trust in his riches. "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?"

† Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, or what communion hath light with darkness, or what concord hath Christ with Belial, or what part hath he that believeth with an infidel? 2. Cor. vi. 14. 15. I have no wish to condemn a faithful and honorable alliance, believing marriage to be honorable in all, and the bed undefiled, but whoremongers and adulterers God will judge. Malachi, iii. 5. 1 Cor. v. 9. 2 Peter, ii. 14. James, iv. 4. Heb. xiii. 4. 1 Cor. chap. vii.

The wicked evidently appear to me to be increasing very fast, both in power and in numbers. Lord how are they increased that trouble me? many there be that rise up against me. Psalm, iii. 1. They hatch cockatrice eggs (i. e. bring forth

chant to the sound of the viol. Listen," she says, "to the animating sound of martial, and sweet instrumental music, undulating in graceful and harmonious strains from grave to quick—now soft—now louder—ah! does it not touch every nerve in your system, and strike a thrill of

children conceived in iniquity, and train them up in sin,] and weave the spiders web [i. e. set all their traps to catch the unwary, in order to gratify their own selfish and wicked purposes and cruel designs;] he that eateth of their eggs dieth, [i. e. he that hath any thing to do with them, becomes a partaker of their plagues, and consequent death,] and that which is crushed, breaketh out into a viper, [or breaketh out into a little Babylonian devil]. Their hands are defiled with blood, and their fingers with iniquity, their lips have spoken lies; their tongue hath muttered perverseness; they conceive mischief and bring forth iniquity; their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; warring and destruction are in their paths; the way of peace they know not, and there is no judgement in their goings; they have made them crooked paths, whosoever goeth therein shall not know peace. Read the 59th chapter of the book of the prophet Isaiah. David in speaking of the wicked, says they are full of children. Psalm xvii. 14. Their eyes stand out with fatness, and they do even what they lust. But the judgments of the Lord hang heavy over the earth, which, in these latter days, will be as illy prepared for them as it was for the flood, or as Sodom and Gomorrah were for the fire and brimstone which came down upon them. As it was in the days of Noe, so also shall it be in the days of the Son of Man. They did eat, they drank, they married wives and were given in marriage, until the day that Noe entered into the ark, and destroyed them all.—Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be when the Son of man is revealed. Read the 17th chapter of the gospel according to St. Luke.

The Babylonian wicked will cry out against him who prophesieth truly and sincerely according to the true tenor and spirit of the gospel, calling him crazy. See Mark iii. 21. Acts xxvi. 24. fool, dishonest, rogue, cheat, impostor, liar, knave, scoundrel, drunkard, whoremonger and adulterer, in order to gratify their diabolical and unreasonable envy, malignity and hate, and this they do in order that they may destroy, [by misrepresentation and abuse] the confidence of the public in his favor, and thereby render him unfit to help himself or to be of any service to his fellow beings around him. To none under any such influence, as Christ has intimated will the porter of the Lord's inheritance, open the door to possess the power and blessedness of the kingdom of Christ, for alas! if they had much power such as his people are one day to possess, even power over the nations, breaking them in pieces like the vessels of a potter, and ruling them with a rod of iron, see Rev. ii. 26. 27. how would they abuse such power, and tyrannize and oppress mankind. How quickly will the wicked discover one if he is not of their clan. It would really seem as though the Devil himself gave them (his sort of) light, for be the christian ever so entire a stranger to them, both in name and in person, yet will they catch his spirit, and recognize him immediately, as not having the mark of the Beast, Rev. xiii. 16. 17. to provoke, annoy, and hurt his feelings. But still it will not do for a christian to revenge. He must bear in silence, or leave them, or else reason the case gently with them, saying, "why do you so?" or rebuke them mildly, or sharply, as the case may be, in the spirit of meekness.—Titus i. 10. 11. 12. 13. Zeph. ii. 3. Numb. xii. 3. Psalms xxv. 9. xxxvii. 11. Gal. vi. 1. Titus iii. 2.

If we would settle, or not partake of the harsh sediment of their turbulent tempers and dispositions, we must not agitate its contents by railing and provocation. In contending with the Devil, we must not fight him with his own weapons, if we do he will beat us, and we shall fall in the contest—see Jude 9. "If we do not want to hear the clapper," says Flavel, "we must not pull the rope." If we would not receive a blow we must take care not to give one.

joy through your every sense and feeling?"—any thing to divert your attention, and lead your mind away from God. Reader, wilt thou follow, or be led by Babylon and her delusive train? If thou dost, the Devil will have thee soon. I believe that now, as in former times, Satan, the accuser of the brethren, Rev. xii. 10. is permitted to bring his accusations against them, before the Lord, and to try and afflict them. See the 1st chapter of Job. But be ye sure that the Lord will give you credit for all the good you do. He the Lord keeps his regular books of debt and of credit, which will be balanced either for, or against us, in a coming day. Reader, the time is soon coming, much sooner, perhaps than many of you are aware, when Satan shall be loosed from his prison. Rev. xx. 7. 8. 9. 10. I wish to apprise you in the expression of my belief that the Devil is now permitted to have a very long chain, and are you willing to have him set the mark of the Beast upon you, to number you with the army of Gog and Magog? O! do not suffer him, I beg of you, to mark you in your foreheads, or in your hands. We are now living under the fifth vial, and Satan is branding all that he can with the mark of the Beast, and numbering them with the army of Gog and Magog, and O! how would you feel to be bound along with them? O! how would you feel should you find the Devils bands so strong, that you could not rend or break them? when "bind him hand and foot" is pronounced against the impenitent and incorrigible sinner. O! terrible denunciation, awful, unutterable, inconceivably dreadful. I hope you and I may never hear it pronounced against us. O! how would you feel should Satan be permitted to have you, and act the tyrant over you! Surely you would *then*, if not *now*, find him out, and a complete monster and tyrant would you find him. No pity, nor mercy would he, nor could he, show you. Then you would know, indeed, by experience, what it is to suffer the just indignation of an angry God, giving you over to Satan to be led captive by him at his will. There is, as I conceive, in the life of every human being, capable of knowing right from wrong, or good from evil, a turning point, which fixes his, or her destiny for happiness or misery. At what particular time this turning point takes place, is not for me to say. It is known, however, to Him who holds the keys of death and of hell. Rev. i. 18. In some instances, it would seem there might be a possibility of its being known to individuals, in their own personal experience, Heb. x. 26. 27. perhaps *some time before*; in others *not until* the time of their death. Matt. xxiv. 39. Rev. iii. 3. which dismal forebodings would seem to be a kind of awful prelude, and foretaste, in some degree, of the dreadful pangs of the second death.

"O! what eternal horrors hang,  
Around the second death."

O! my dear readers, I hope that you and I have not already sinned away our day of grace. If we have then are we in a woful plight indeed. We do, however, hope that we have not, and if there be yet pardon and mercy for us still, (which we hope and trust there is,) O! then let us seek, and set about the great work of preparation immediately



and without delay. Hell will soon be let loose, "and the infernal doors, grating on their dreadful sounding hinges, harsh thunder," will be opened wide to receive the departed spirits of the wicked damned. And O! how would you feel, when standing at the judgment seat of Christ, and finding the gates of Heaven closed against you, you should beg for admittance, saying "Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works?" And he, from within, should answer and say, "I never knew you, depart from me, all ye workers of iniquity." O! what inexpressible terror and anguish would you feel, when about to be cast off the battlements at the judgment seat and court of heaven, into the black abyss of fiery ruin, prepared for the Devil and his angels. O! what terrors and inconceivable agony, to be confined with such company, and tormented with such companions, raging and blaspheming, and accusing one another. O! it is impossible for me to express the agonizing terrors of the dreadful scene. Are you not afraid? O! then let us be on the alert, watch and pray, giving all diligence to make our calling and election sure, 2 Pet. i. 10. so that the Devil may have no opportunity to strike us with his infernal fangs, or rivet his infernal chains upon us. Let us not yield to his sophistries, for when he has once got you fast, in vain will it be for you to think of escaping. Your bands will then be made strong; the angel of mercy leaves you; and the vial of eternal wrath be poured into your very soul, when the Devil will be permitted to take you, and drag you down in chains under darkness unto the judgment of the great day. Can thine heart endure, or thine hands be strong in the day that the Lord shall deal with thee? Ezekiel xxii. 14. O! let us turn, repent, and reform immediately and without delay, relying on the mercy of God for salvation through Jesus Christ, as he is freely offered to us in the gospel, that we may escape from the gulf of fiery ruin, and let this be a source of consolation to us, that there is mercy with God that he may be feared, but let us not *presume* on the mercy of God, *by continuing in sin*, but repent of it immediately, and without delay, for it is written, "my spirit shall not always strive with man." Gen. vi. 3. Satan will soon have all that belong to him and blessed be God, the Lord, I believe, will soon commission his angel to go forth, lay hold on the Dragon, and bind him down in chains for a thousand years. This is the first resurrection, and blessed and holy is he that hath part therein. Rev. xx. This will indeed, be a day of general jubilee for the righteous, but when the thousand years are expired, Satan will be loosed from his prison, and go forth to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea—when they will go up on the breadth of the earth, and compass the camp of the saints round about, and the beloved city, when fire will come down from God out of heaven, and devour them. Rev. xx. 7, 8, 9, 10.

Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest, this shall be the portion of their cup. Psalm xi. 6. Every man's sword shall be against his brother. Ezek. xxxviii. 21. Zech. xiv. 13. Ezek. xxvii. 23. Rev. xx. 9, 10. And I believe that the Millennium will be over much sooner than is generally anticipated,

and the final judgment of the wicked take place much sooner than is generally believed.

Behold the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue as a devouring fire: And his breath like an overflowing stream shall reach to the midst of the neck to sift the nations with the sieve of vanity, and their shall be a bridle in the jaws of the wicked causing them to err. And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, with scattering, and tempest and hail stones.\* Isaiah xxx. 27, 28, 29, 30. Most of the prophecies have a two-fold meaning and are to have a second accomplishment. The first was on the Jewish, the second will be on the Gentile church. It was said of the former, "The heads thereof judge for reward; and the priest thereof, teach for hire, and the prophets thereof divine for money—yet will they lean upon the Lord and say, Is not the Lord among us? None evil can come upon us?" Could a more striking portrait of the present administration be drawn? We read the character of the present church in the past—why not its fate? Have we any warrant that on the present, the dreadful contrast is not to be consummated in the same degree that the one exceeds the other in light, magnitude, extent and corruption? And I do affirm it, regardless of contradiction, that

\*Boston, proud Boston, Middletown and Hartford, heavy judgments await you, and the sword of God's justice will eventually come upon you. Wherefore be ye not mockers, lest your bands be made strong. Speak not with a stiff neck. Let not arrogance proceed out of your mouth—away with your sectarian prejudice, pride, uncharitableness, bigotry, hypocrisy and superstition, and put on bowels of mercy, brotherly kindness, and christian charity, and do justice, love mercy, and walk humbly with thy God, and acquaint thyself with him now, before it is too late, that he may have mercy on you, and deliver you from the awful scourge which hangs over your heads.

The cup of iniquity in New York city, appears to be fast filling up, and the executioners, I doubt not, are fast approaching to accomplish their work of destruction on the wicked. Wherefore be ye not mockers, lest your bands be made strong. Have they not been visited with pestilence, and repeated fires? And will they still persist in carrying on their work of iniquity? But remember their is a day of judgment too—the time of recompense is near—a day of retribution is at hand. Please to read the third chapter of the book of the vision of Nahum the Elkoshite. The noise of the whip (here as in Boston;) the noise of the rattling of the steeds, and of the prancing horses, and of the jumping chariots.

Albany, state of New York, I consider to be very wicked. If there be any Lots in Sodom, God will deliver them out of it. Philadelphia and Baltimore, I hear, are getting to be very bad, and for which, I doubt not, heavy judgments await them.

I have heard of the wickedness of New Orleans, and the accounts respecting the prevalence of high-handed iniquity in that city, I believe, are substantially correct. Have they not been visited by repeated pestilence? And when, in 1832, the cholera, and yellow fever were both raging among them, were they not warned to turn, repent, reform and be saved? A few I hope and trust there are, who, to the still small voice, have turned a listening ear, but let all such as still persist in closing their eyes, and stopping their ears against hearing the rod, and who hath appointed it, let them beware how they proceed to run against the thick bosses of the Almighty's buckler. In short the Lord has a controversy with the inhabitants of the whole earth.

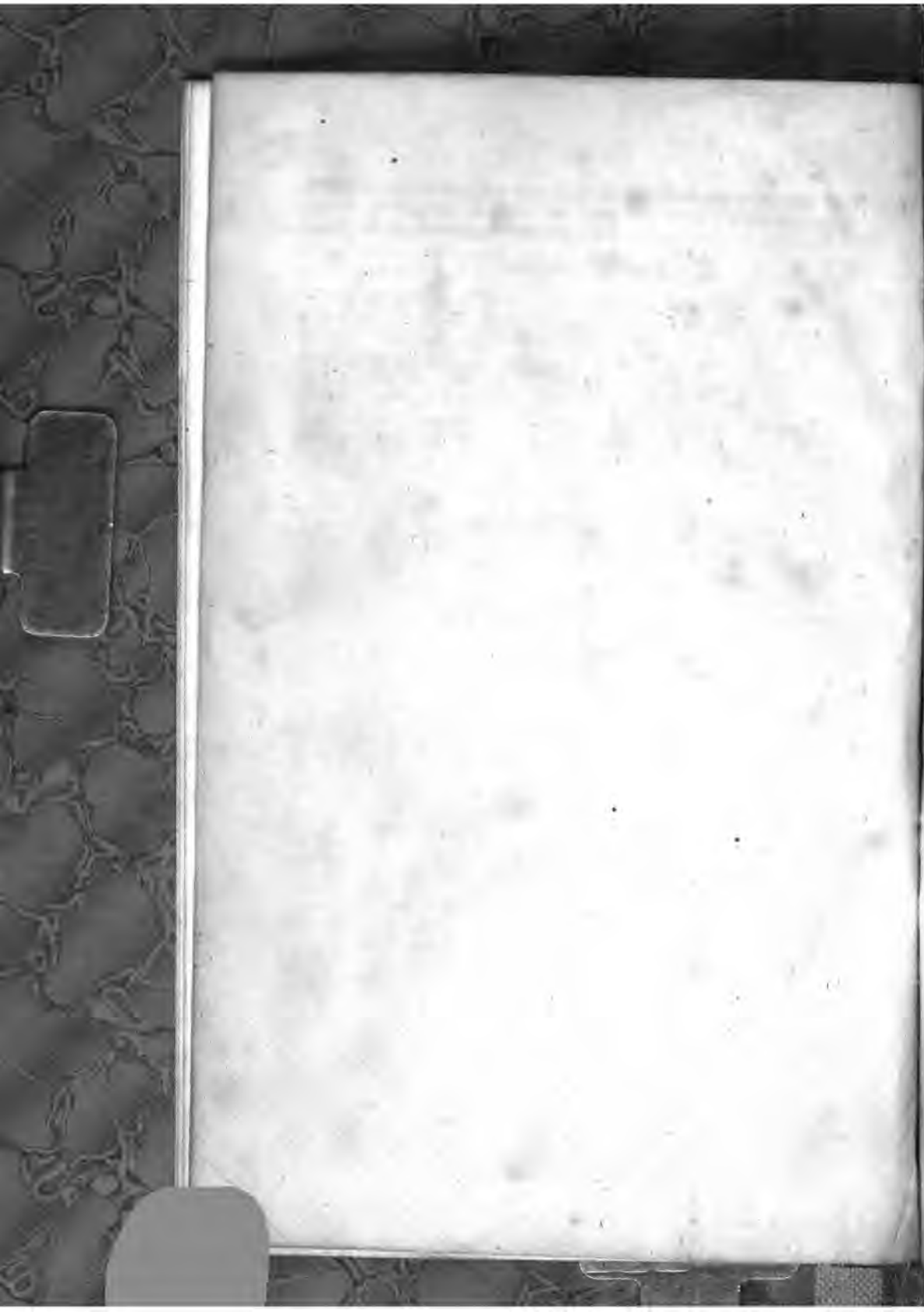
the world will be as illy prepared for the approaching judgment, as it was for the flood, or as Sodom and Gomorrah were for the fire and the brimstone which came down upon them.

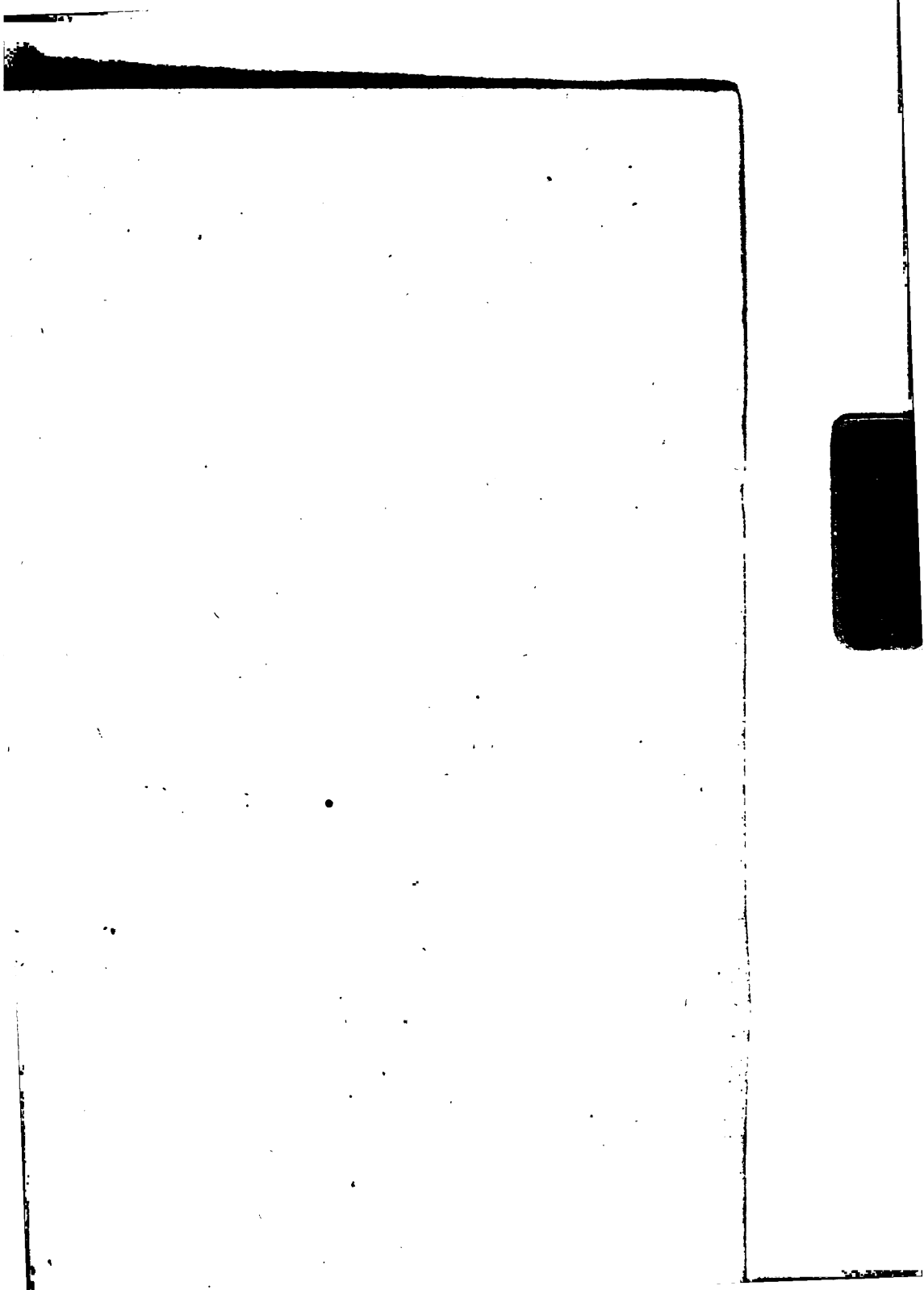
*What must I do then ?*

"By being obedient, as far as we are capable, to only what God requires, all will be well. Our only concern is to endeavor to do the will of God. We need take care for nothing else. The Lord will not be wanting on His part, as I have *proved* and known. *Integrity of principle* is what we now want, for nothing but this, will God now accept, and then the bush may burn (or trials commence) as Moses saw it, but it will not be consumed, for God can preserve it, or, in other words, we shall not be injured, but benefited."









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